
THE ARMY PROFESSION
FINAL DRAFT–NOT FOR IMPLEMENTATION

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Headquarters, Department of the Army

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Foreword

Our nation's founders developed a republic in which citizens of character work together to establish justice, ensure domestic tranquility, provide for the common defense, promote the general welfare, and secure liberty. As a result of the founders' vision, this nation remains the boldest and most successful example of freedom and democracy in the world.

Our freedom and democracy require constant vigilance. Each generation inherits not only the privileges and benefits but also the responsibility to protect the nation from its foreign and domestic enemies. Since 1775 our Army has played a vital part in guaranteeing the common defense of our Nation.

The Army provides the United States with the landpower to prevent, shape, and win in the land domain. Since the American people place special trust and confidence in us as a professional Army to always put the nation first, above all other considerations, trust is the bedrock of our relationship with them. And our primary responsibility as a profession is to continue to serve them in an effective and ethical manner that preserves this earned trust.

The doctrine contained in this publication was developed in response to two questions asked in 2010 by the Army's senior uniformed and civilian leaders:

What does it mean now for the Army to be a military profession after more than a decade of war; and, in similar circumstances, what does it mean now for Army Soldiers and Civilians to be Army professionals?

This doctrine starts with the fact that the Army is an institution of dual character, both a government bureaucracy and a military profession. But while it is always a government bureaucracy, the Army's predominant character is that of a military profession and should remain so. It is a profession not because it claims itself to be one, but because five essential characteristics – *trust, military expertise, honorable service, esprit de corps, and stewardship* – are present in its culture, in its professionals, and in its external relationships. It is our challenge as leaders and stewards of the Army Profession to ensure these essential characteristics are manifested throughout the Army, every day.

The Army Profession plays a vital role as a partner with the joint community and other government services that dedicate themselves to serving the nation. We pursue a noble calling and render honorable service. We remain remarkably privileged to provide for the common defense of the American people, as we operate to prevent conflict, shape operational environments, and win the Nation's wars.

As Army professionals, we also have a dual charge individually. We are servants of the nation, morally committed by oath to protect America. At the same time we are citizens whose competence, character, and commitment exemplify the ideals espoused by our profession's ethic while voluntarily serving the nation. In living the Army's values daily, we are visible and trusted examples of the Army Profession for the American people.

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THE ARMY PROFESSION

INITIAL DRAFT–NOT FOR IMPLEMENTATION

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Preface

1 Army Doctrine Reference Publication (ADRP) 1 augments Chapter 2 of ADP 1, *The Army*. This publication
2 defines and doctrinally describes the Army Profession and the Army Ethic. It expands the discussion on the
3 Army Profession's dual nature as a military department and, more importantly, a military profession. It
4 identifies two mutually supportive communities of practice of the profession: the Profession of Arms
5 (Active/Guard/Reserve) and the Army Civilian Corps. It establishes the five essential characteristics that
6 constitute the Army as a profession: trust, military expertise, honorable service, esprit de corps, and
7 stewardship of the profession. It defines membership and certification of Army professionals in competence,
8 character, and commitment. It constitutes the Army's view of its culture, ethic and lays the groundwork for
9 developing the moral identity of the Army Profession and its professionals.

10 This publication provides the foundation for Army training and education system curricula on the Army
11 Profession, the Army Ethic, and character development of Army professionals.

12 The principal audience for ADRP 1 is all members of the Army Profession. Commanders and staffs of Army
13 headquarters serving as joint task force or multinational headquarters should also refer to applicable joint or
14 multinational doctrine concerning the range of military operations and joint or multinational forces. Trainers
15 and educators throughout the Army will also use this publication.

16 ADRP 1 applies to the Active Army, Army National Guard (ARNG)/Army National Guard of the United States
17 (ARNGUS), United States Army Reserve (USAR) and Army Civilians unless otherwise stated.

18 Commanders, staffs, and subordinates ensure their decisions and actions comply with applicable United States,
19 international, and, in some cases, host-nation laws and regulations. Commanders at all levels ensure their
20 Soldiers operate in accordance with the law of war and the rules of engagement. (FM 27-10.)

21 ADRP 1 uses joint terms where applicable. Selected joint and Army terms and definitions appear in both the
22 glossary and the text. Terms for which ADRP 1 is the proponent publication (the authority) are marked with an
23 asterisk (*) in the glossary. Definitions for which ADRP 1 is the proponent publication are boldfaced in the text.
24 These terms and their definitions will be in the next revision of ADRP 1-02. For other definitions shown in the
25 text, the term is italicized and the number of the proponent publication follows the definition.

26 The proponent of ADRP 1 is the United States Army Combined Arms Center. The preparing agency is the
27 Center for the Army Profession and Ethic (CAPE), United States Army Combined Arms Center. Send
28 comments and recommendations on a DA Form 2028 (Recommended Changes to Publications and Blank
29 Forms) to Commander, United States Army Combined Arms Center, Fort Leavenworth, ATTN: ATZL-MCK-D
30 (ADRP 1), 300 McPherson Avenue, Fort Leavenworth, KS 66027-2337; by e-mail to
31 usarmy.leavenworth.mccoe.mbx.cadd-org-mailbox@mail.mil; or submit an electronic DA Form 2028.

33 **ACKNOWLEDGMENTS**

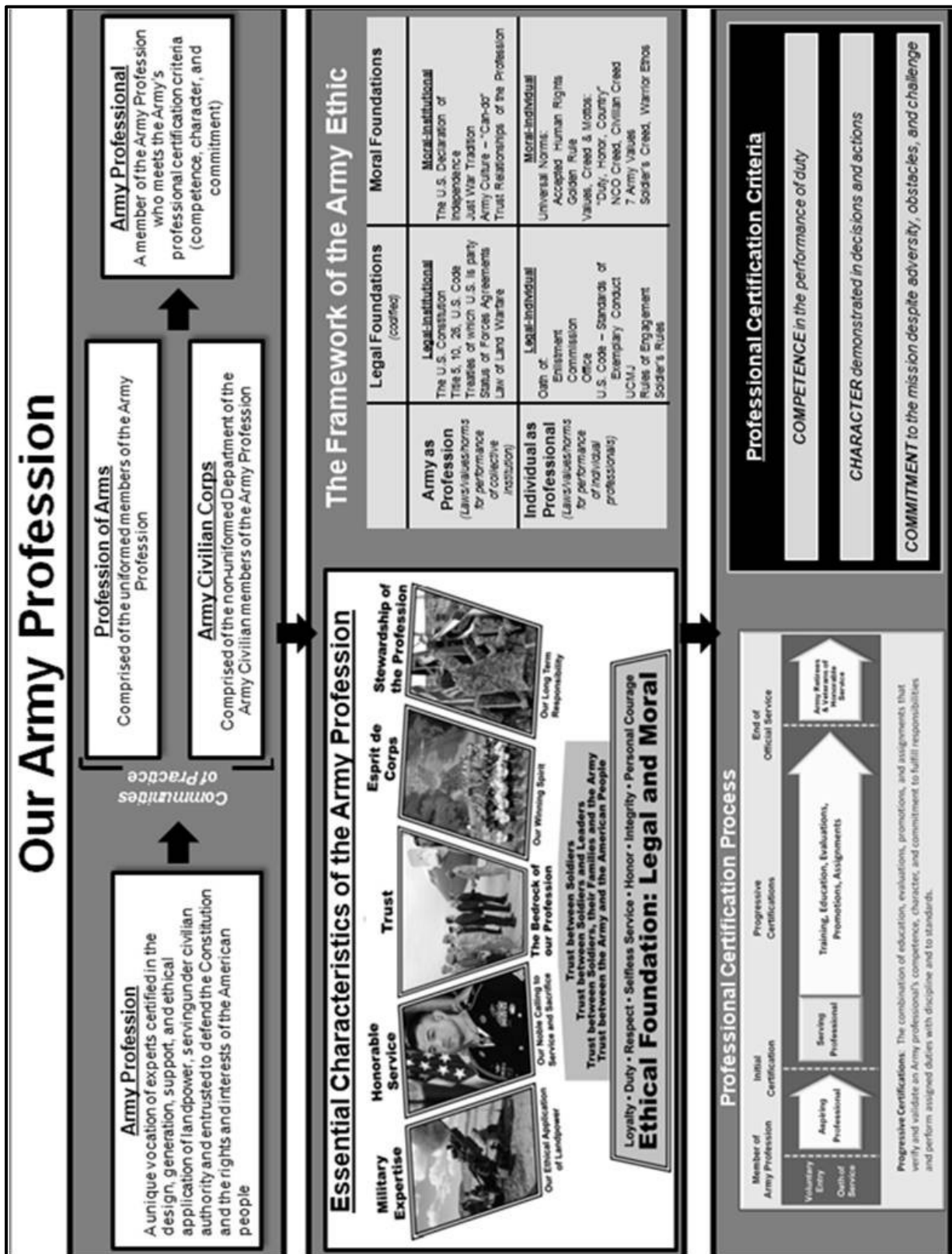


Figure 1. Underlying logic of the Army Profession and Army Ethic

Introduction

“[We will] foster continued commitment to the Army Profession, a noble and selfless calling founded on the bedrock of trust.”

General Raymond T. Odierno, 38th CSA, *Marching Orders*, January 2012

THE UNITED STATES ARMY: A NOBLE CALLING, A TRUSTED PROFESSION

Our Chief of Staff charged all Army professionals to continue their commitment to maintaining the Army as a military profession. An Army professional is a member of the Army Profession who meets our certification criteria of competence, character, and commitment. Uniformed and civilian, an Army professional is an expert certified within the profession and bonded with comrades in a shared identity and culture of sacrifice and service to the Nation; one who stewards the future of the Profession while adhering to the highest standards of the Army’s Ethic. Our Chief recognizes that stewardship will be more of a challenge during the transition that follows the past decade of war. How does the Army maintain itself as a profession? What does it mean for the Army to be a military profession? What does it mean for Soldiers and Civilians serving in the Army to be professionals?

Each reader of this publication likely has in mind answers to those questions. The Army’s study of this subject during the 2011 Army Profession Campaign (<http://cape.army.mil/>) revealed that answers to these questions varied widely. In fact, they also revealed a lack of common understanding throughout the Army on what it means to be a profession or a professional.¹ Therefore, the objective of this publication is to develop a doctrinal understanding to foster continued commitment to the Army Profession and its Ethic.

WHAT DOES IT MEAN TO BE A PROFESSION? WHAT DOES IT MEAN TO BE A PROFESSIONAL?

A profession is a trusted self-policing and relatively autonomous occupation whose members develop and apply abstract (expert) knowledge as human expertise to render an essential service to society in a particular field. There are five aspects of a profession that can be derived from this definition:

- Professions provide a unique and vital service to the society served, one it cannot provide itself.
- Professions provide this service by applying expert knowledge and practice.
- Professions earn the trust of the society because of effective and ethical application of their expertise.
- Professions self-regulate; they police the practice of their members to ensure it is effective and ethical.
- Professions are therefore granted significant autonomy and discretion in their practice of expertise on behalf of the society.

These five aspects applicable to all professions are introduced below. They provide a lens for examining the Army Profession in the section that follows.

First, the service provided by professions is vital to the flourishing of the society that establishes them. Furthermore, such work is beyond the ability of the members of society to perform for themselves. Thus, a deeply moral trust relationship exists between the profession, its professionals, and the society served. Professionals continuously develop expertise and use that expertise only in the best interests of the society served—professionals are empowered servants of the society. A military profession, in particular, must provide the security, the common defense, which a society cannot provide for itself but without which the society cannot survive.

Second, unlike bureaucracies understood in the purest sense, professions create and work with expert (abstract) knowledge that is developed into human expertise and performed as uniquely expert work. It is

not merely routine or repetitive work; a professional's expertise is typically applied within new, often unexpected, situations. Professionals require years of study and practice before they master expert work. They normally start at the entry level and develop the art and science of their practice by study and experience; usually there is no lateral entry into professions. Traditionally, medicine, theology, law, and the military are considered professional occupations. Effectiveness, rather than strict efficiency, is the key to the work of professionals—the sick want a cure, the sinner wants restoration, the accused and the victim want justice, and the defenseless want security. Although the professional must always aim for both effectiveness and efficiency, effectiveness is what counts most.

Third, professions earn and maintain the trust of their clients through the effective and ethical application of their expertise on behalf of the society they serve. Thus, the society served determines whether the profession has earned the status of a noble occupation and the autonomy that goes along with it. Professions that fail to meet expectations for effectiveness and ethical performance risk losing the trust of their society and their esteemed status as a profession. The profession's ethic sets the boundaries and standards for its professional norms and service to society. If they lose trust or effectiveness, they are then controlled more like a bureaucracy than a profession.

Fourth, to earn this trust, professions self-regulate. Professions control and guide the actions of their professionals and the effectiveness of their work in accordance with their ethic.² A professional ethic is the evolving set of laws, values and beliefs, deeply embedded within the profession's culture that binds individual members together in common purpose to do the right thing for the right reason in the right way. The ethic sets the conditions for establishing and maintaining a meritocratic culture. It provides a set of standards which individual professionals willingly police among themselves to steward the profession and keep trust with their client. Enforcement of a self-policing ethic is a necessity for any profession. This is of special importance for a military profession, given the lethality inherent in its expertise.

A profession's ethic also serves to motivate members of the profession. Today, businesses and bureaucracies motivate their workers primarily through extrinsic factors such as salary, benefits, and promotions. In contrast, professionals place greater value on the service they render to society. Professions motivate their members with both extrinsic and intrinsic rewards but rely more on the inspirational, intrinsic factors to secure devotion of their professionals—the life-long pursuit of expert knowledge, being certified in their expert and honorable work of service, camaraderie with fellow professionals, and the status of membership in an time-honored and revered occupation. Professionals value the service they render to society more than the benefits society provides them. This is why a profession is a calling—something far more important and satisfying to the professional than a job.

Fifth, because of the earned trust between the profession and the society it serves, individual professionals are granted autonomy (a high degree of discretion) to perform their expert work effectively and ethically. The professional's actual work is the continuous exercise of discretionary judgments, acted upon and followed up by the professional for effectiveness. Think of a surgeon doing surgery in an operating room, a military leader conducting security operations in a combat zone, or a civilian scientist doing research in an Army laboratory. All have trained for years, all are surrounded by technology, all are granted autonomy in to execute their own discretionary judgments. Each is working as a professional, within a profession.

THE U.S. ARMY AS A MILITARY PROFESSION

Applying these five concepts to the Army Profession starts with two critical definitions.

The Army Profession is a unique vocation of experts certified in the design, generation, support, and ethical application of landpower, serving under civilian authority and entrusted to defend the Constitution and the rights and interests of the American people.

An Army professional is a member of the Army Profession who meets the Army's professional certification criteria of competence, character, and commitment.

Among American professions, the Army Profession has unique characteristics because of the lethality of our operations. The Nation tasks the Army to do many things besides combat operations, but ultimately the primary reason the Army exists is to fight and win the Nation's wars through prompt and sustained land combat, as part of the joint force (ADP 1). The Army must always be prepared to accomplish this mission

through the application of lethal force. Army professionals (uniformed members) accept unlimited personal liability, knowing that they may lose their lives to accomplish their mission. The moral implications of this for Soldiers are great and compel them to be diligent in their understanding of what it means to be an Army professional.

Like other professions, the Army provides for the American people what they cannot effectively or efficiently provide for themselves: security and the defense of the Republic through the conduct of unified land operations with the other armed services. The Army provides the United States with the landpower to prevent, shape, and win in the land domain.

The American people, through civilian authorities, grant us the autonomy to use lethal force on their behalf because we have earned their trust. The Army cannot simply declare itself to be a profession; the American people, not the Army, determine when the U.S. Army is serving them as a military profession. And they will only continue to regard the Army as a profession based on our effective and ethical application of landpower. As long as they trust us to provide for their common defense, they will grant the respected status of profession to the Army and provide the autonomy we need to do our work effectively and ethically.

The Army, like other professions, regulates the behavior and effectiveness of Army professionals and units through its ethic. The Uniform Code of Military Justice, regulations, and policies set the minimum standard for behavior. Effectiveness is an outcome of the Army's Ethic, as adhered to and practiced by stewards of the profession. The Army Ethic provides aspiration and inspiration to do the right thing. Simple compliance with laws and regulations rarely generates an understanding of why a prescribed behavior is right and good. The Army Ethic provides this moral dimension, embedded in each of the five essential characteristics of the Army Profession –trust, military expertise, honorable service, esprit de corps, and stewardship.

The Army's Ethic provides and inspires the indispensable motivating spirit of those who commit to it. We call this the ethos of our ethic. The convention used in this document is to use the term ethos to describe such intangible motivations of the human spirit and the word ethic when referring to the totality of the Army Ethic, the framework which includes both legal and moral components (See Figure 1-1). While the nature of an ethos precludes completely reducing it to words, our oaths (office/service), values (Army Values), and creeds (Soldier/ NCO/Army Civilian) capture the essence of the Army Ethic.

Because of its effectiveness, the Army today is highly trusted by the American public. But this has not always been the case. Nor is it a guarantee that the Army will continue to maintain that status. In fact, in the modern sense at least, the Army has not always been widely acknowledged as a military profession.

THE DUAL CHARACTER OF THE U.S. ARMY: PROFESSION AND GOVERNMENT OCCUPATION

America's Army was founded on 14 June of 1775; then in 1789 under the new Constitution it was established as a military department of the federal government, a hierarchical bureaucratic institution. Many decades later, by the early 1900s, generations of foresighted Army leaders had slowly transformed the Army into the modern professional entity that we are members of today.

The first cohort to be professionalized by today's standards was the officer corps. It had developed a codified body of expert military knowledge in the form of land warfare doctrine, instituted formal programs of career-long military education, and cultivated a unique military culture grounded in the Army's ethic of honorable service to the Nation. Because of these and other such advancements listed above, bonds of trust between the Army and the American people began to grow.

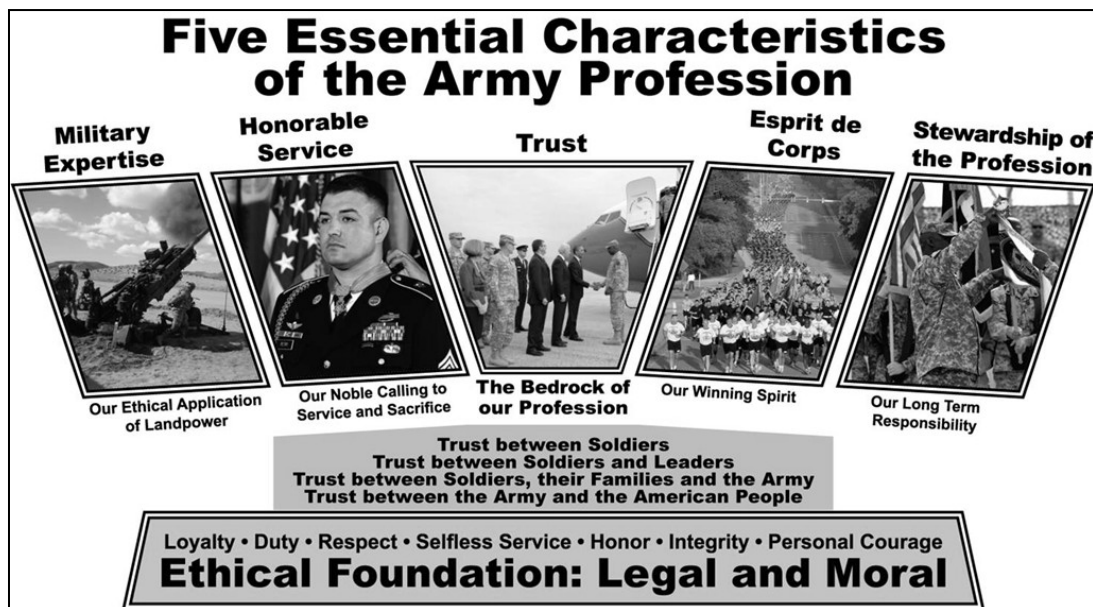
For many years some believed that only officers were professionals. But in the aftermath of Vietnam, while rebuilding the hollow Army of the 1970s, such status was extended through professional development to warrant officers, noncommissioned officers, and many Army Civilians as their vital contributions and value to the profession gained recognition.

The Army as an institution has a dual character. It is both a government occupation organized as a hierarchical bureaucracy and, more recently, recognized collectively as a military profession. These two aspects of the institution – bureaucracy and profession – organizations have very different characteristics, ethics, and ways of behaving. Both aspects are necessary within the variety of organizations and functions

within the Army, but overall the challenge is to keep the predominant culture and climate of the Army as that of a military profession.

The state of the Army Profession has waxed and waned over the decades, more professional in periods of expansion and in mid-phases of wars and more occupational or bureaucratic in periods of contraction after wars. This trend continued even after the establishment of an all-volunteer force in 1973. The Army was highly professional in Operations Desert Shield and Desert Storm in 1990-91 and considered by some as less so over the next decade of force reductions. With another post-war transition now upon the Army, the challenge is not to allow the Army's well-earned status as an effective profession to deteriorate by the loss of a professional culture and its capabilities.

Only in such a unique environment of a military profession can Army Soldiers and Civilians be developed as professionals. There are few examples in the history of western societies of individuals being well developed professionally, particularly in their early formative years, within bureaucratic cultures and institutions. So the way ahead is clear—the Army will only be and perform as a military profession when five essential characteristics are present in its culture, in its professionals and their units, and in its external relationships. These essential characteristics are depicted in the Figure below and described thereafter.



Introduction figure 1. The five essential characteristics of the Army Profession

TRUST (SEE CHAPTER 1)

Because the American people place special trust and confidence in the Army as a profession that considers service to the nation its highest priority, trust is the bedrock of the Army's relationship with them. Our professional responsibility is to preserve this earned trust. Our moral obligation is not a product of social trust. It is the source of that social trust. Internal to the Army, our individual trustworthiness creates strong bonds among Army professionals that serve as a vital organizing principle necessary for the Army to function as an effective and ethical profession. Our ability to fulfill our strategic roles and discharge our responsibilities to the Nation depend upon:

- Trust between Soldiers
- Trust between leaders and Soldiers
- Trust between Soldiers and Army Civilians
- Trust between Soldiers, their Families and the Army
- Trust between the Army and the American people

The Army achieves this degree of trust by ensuring it maintains the remaining four essential characteristics of the profession in everything it does, every day, and in every setting where it serves.

MILITARY EXPERTISE (SEE CHAPTER 2)

As a profession, our military expertise is the design, generation, support, and ethical application of landpower. This is how the Army contributes to the defense of the nation. Our professional responsibility is to continually advance our expert knowledge and skills in landpower and certify Army professionals. To sustain our expertise, life-long learning is required of all Army professionals.

HONORABLE SERVICE (SEE CHAPTER 3)

The Army exists as a profession for one reason: to serve the nation by supporting and defending the Constitution in a way that upholds the rights and interests of the American people. This is the basis for our Army Ethic, which is the core moral principle that defines what it means to serve honorably. Our professional responsibility is to strengthen our honorable service by living the Army Values daily. These values are the basic moral building blocks of our profession.

ESPRIT DE CORPS (SEE CHAPTER 4)

To persevere and win in war and to prevail over adversity in other operations requires spirited, dedicated professionals who are bonded together by a common purpose to serve the nation. The Army has a deep respect for its history and traditions, and is committed to the highest standards of individual and collective excellence. The Army is bonded together by mutual trust, shared understanding, and commitment to the Army Ethic. This is what we mean by esprit de corps. Our professional responsibility is to sustain this unique esprit de corps throughout the Army Profession.

STEWARDSHIP OF THE PROFESSION (SEE CHAPTER 5)

Stewardship is about the special responsibilities of Army leaders to the profession and to the American people. The Army is responsible and duty-bound not just to complete today's missions with the resources available, but also by providing candid advice on their resourcing. Our professional responsibility is to ensure, through the stewardship of our leaders, the present and future effectiveness of the profession.

SUMMARY

The five essential characteristics described above – trust, military expertise, honorable service, esprit de corps, and stewardship – legitimize our Army as a military profession. Together, they represent more than official statements. They reflect uniquely American values that are embedded in the Army's approach to warfighting.

The Army meets the standards of a military profession when its leaders, and all who support the profession, remain committed to maintaining these five essential characteristics, which establish the Army as a distinct military profession. The remainder of this publication explains these essential characteristics in more detail.

Chapter 1

Trust – The Bedrock of Our Profession

1-1. Trust is the bedrock upon which we ground our relationship with the American people. Trust reflects the confidence and faith that the American people have in the Army to effectively and ethically serve the nation, while resting assured that the Army poses no threat to them. The importance of the public's trust of the Army Profession was expressed, for example, by General George C. Marshall during World War II when he charged Major General John Hildring with training U.S. Army officers to serve as military governors for countries the Allies were liberating:

I'm turning over to you a sacred trust and I want you to bear that in mind every day and every hour you preside over this military government and civil affairs venture....[We] have a great asset and that is that our people, our countrymen, do not distrust us and do not fear us. Our countrymen, our fellow citizens, are not afraid of us. They don't harbor any ideas that we intend to alter the government of the country or the nature of this government in any way. This is a sacred trust that I turn over to you today.... I don't want you to do anything... to damage this high regard in which the professional soldiers in the Army are held by our people, and it could happen, it could happen Hildring, if you don't understand what you are about.³

1-2. General Marshall was articulating a principle that is equally true today: The actions of one member of the profession can positively or negatively impact the Army's relationship with the American public. Since becoming the military profession we recognize today, we have been successful in keeping the high regard and sacred trust of the American people. But this trust is not simply to be assumed. Marshall rightly cautioned that this great asset is fragile and can be easily damaged if we "don't understand what [we] are about." Essential to keeping that sacred trust is doing our work each and every day in a trustworthy and effective manner, one the American people judge to be ethical according to the beliefs and values enshrined in the Nation's founding documents.

1-3. **The Army profession is a unique vocation of experts certified in the design, generation, support, and ethical application of landpower, serving under civilian authority and entrusted to defend the Constitution and the rights and interests of the American people.**

TRUST — OUR INTERNAL ORGANIZING PRINCIPLE

1-4. Within the Army, trust serves as a vital unifying principle that establishes the conditions necessary for effective and ethical mission command and a profession that continues to earn the trust of the American people.

1-5. Such trust develops and sustains confidence among all Army professionals as they fulfill their duties and responsibilities. An **Army professional** is a member of the Army profession who meets the Army's certification criteria (competence, character, and commitment). Certification evaluates and assesses an Army professional's:

- **Competence:** Army professional's demonstrated ability to successfully perform his/her duties and to accomplish the mission with discipline and to standard.
- **Character:** An Army professional's dedication and adherence to the Army Values and the profession's ethic as consistently and faithfully demonstrated in decisions and actions.
- **Commitment:** The resolve of Army professionals to contribute honorable service to the nation, to perform their duties with discipline and to standard, and to strive successfully and ethically to accomplish the mission despite the challenges of adversity and obstacles.

1-6. Army professionals certified by these standards trust one another and cohere as teams and units. Within such bonds of trust, there is less need for detailed guidance and a reduced need for close supervision, allowing more time and resources to mitigate risk and uncertainty.

1-7. An Army professional's store of trust develops from individual competence, character, and commitment. Subordinates, peers, and superiors alike lose trust in a member of the Army Profession who fails to meet the standards of these criteria at any time. More important, a greater loss of trust in the institution occurs when leadership neglects to take decisive action to address these failures.

TRUST AND ARMY LEADERSHIP

1-8. Army leaders are critical to establishing the institutional culture and climate of trust essential for mission command, which is "based on mutual trust and shared understanding and purpose." (ADP 6-0) Operations under the philosophy of mission command require trust up and down the chain of command, and left and right between units. Superiors trust subordinates and empower them to accomplish missions to meet the commander's intent. Subordinates trust superiors to give them freedom to execute the commander's intent.

1-9. Leaders build trust in their team by demonstrating their own competence, character, and commitment. Leaders also develop trust through difficult training and shared experiences. Strong bonds of trust built through these collective experiences will enable the team to conquer challenges and overcome difficulties by demanding every Soldier be prepared to assume responsibility, maintain unity of effort, take prudent action, and act resourcefully within the commander's intent (ADRP 6-0). At the same time, leaders build rapport and encourage commitment to the mission while enduring these difficulties. Training and shared experience also give leaders the chance to earn the trust of subordinates and for subordinates to earn the trust of leaders. This trust relationship leads to mutual respect.

1-10. Army leaders, as stewards of the profession, maintain the trust of the American people by guiding the evolution of and adherence to the Army Ethic. They ensure all professionals abide by the accepted values and principles to accomplish their assigned missions. An ethic is defined as a system of moral standards or principles relating to or affirming a specific group, field, or form of conduct. **The Army Ethic is the evolving set of laws, values and beliefs, deeply embedded within the core of the profession's culture and practiced by its members to motivate and guide appropriate the conduct of individual members bound together in common moral purpose.** In contrast to an ethic, an ethos is the characteristic spirit of a culture, era, or community as manifested in its attitudes and aspirations. The Army's ethos is the indispensable motivating spirit of Army professionals' committed to the Army ethic. The Army sustains an exemplary professional culture and ethos to inform and motivate individual and collective trust. In the words of General Martin E. Dempsey, Chairman, Joint Chiefs of Staff:

*We must commit to strengthen the "bond of trust among those with whom we work, among whom we support and among those who march with us into battle. On the foundation of trust we will overcome any challenge we confront in the future."*⁴

1-11. Since the Army Ethic is the basis for our trust relationships, both internal and external, Army professionals must understand the source of their Ethic (see Figure 1-1) and how it guides trustworthy behavior. Every Army professional needs to understand and accept the Army Ethic and apply it within his/her unit, command, and daily life.

TRUST BASED ON ADHERENCE TO THE ARMY ETHIC

1-12. Army professionals discriminately use lethal force operating within the moral complexity of the battlefield. This requires adherence to a strong professional ethic at the institutional level and the development of strength of character within each professional to abide by that ethic. The Army Ethic stems from many sources and resides in many forms. It is displayed in an organizing framework in Figure 1-1. The Army Ethic is an integrated and coherent whole; it may be discussed in parts for instructional purposes, but taken altogether it applies to all that an Army professional is and does, everywhere, always.

The Framework of the Army Ethic			
Legal Foundations		Moral Foundations	
Army as Profession <i>(Values/norms for performance of collective institution)</i>	(codified)		
	<u>Legal-Institutional</u>	<u>Moral-Institutional</u>	
Individual as Professional <i>(Values/norms for performance of individual professionals)</i>	The U.S. Constitution Title 5, 10, 26, U.S. Code Treaties of which U.S. is party Status of Forces Agreements Law of Land Warfare	The U.S. Declaration of Independence Just War Tradition Army Culture – “Can-do” Trust Relationships of the Profession	
	<u>Legal-Individual</u>	<u>Moral-Individual</u>	
	Oath of:	Universal Norms:	
	Enlistment Commission Service U.S. Code – Standards of Exemplary Conduct UCMJ Rules of Engagement Soldier’s Rules	Accepted Human Rights Golden Rule Creed & Mottos: Duty, Honor, Country NCO Creed, Civilian Creed 7 Army Values Soldiers Creed, Warrior Ethos	

Figure 1-1. The framework of the Army’s ethic

OUR OBLIGATIONS AND ASPIRATIONS FROM THE ARMY ETHIC

1-13. As shown in Figure 1-1, the Army Ethic is rich and varied in its sources and its content. Parts of the Army Ethic originate from codified, legal documents, such as the Constitution and the Uniform Code of Military Justice. Institutionally, it is the codified part of our ethic that serves to establish the mission of the Army (see ADP 1, *The Army*). Army professionals conduct their individual duties according to the legal part of the Army Ethic. The Army considers an individual’s performance of duty unacceptable if it does not meet the minimum standard of the codified legal norms. The Uniform Code of Military Justice prescribes penalties for Army professionals who neglect their duties.

1-14. In addition to the legal foundations, however, the Army also draws the moral foundations of its ethic from traditions, customs, and documents with immense moral content and civic importance for all Americans. Technically, these types of traditions and documents do not have standing in law; however, they often inform, support, and form the basis for (origin of) laws. Some include the Declaration of Independence, the Just War Tradition, and the golden rule for interpersonal behavior. The Army weaves these moral foundations throughout its culture and the subcultures within it. The Army believes these moral foundations are effective and passes them on to succeeding generations through leadership, mentoring, customs, and traditions.

1-15. Motivated by the moral foundations of our ethic, the individual Army professional should aspire to achieve a level of performance beyond the legal minimum. By doing so, Army professionals go beyond the legal obligations of their official duties and work to become the very best professionals possible. This motivating aspiration is associated with the individual’s honor—earning merits and recognition by the Army and their peers for what they aspire to and actually accomplish within a meritocratic culture based on abilities and achievements. This aspiration also helps lead to a life of virtue that reinforces internal and external trust for the Army Profession and individual Army professionals. Citations for bravery and following the Warrior Ethos are examples of commendable virtuous behavior. All citations for bravery are actions above and beyond the call of duty that reflect the Army professional’s action under such moral motivation. The Warrior Ethos within the Soldier’s Creed and the Army Civilian Service Ethos also articulate the basis for such aspiration. Several aspects of the Army Ethic will be discussed in the context of the five essential characteristics of profession. For example, the moral content and legal obligations of individual oaths Army professionals take are discussed more fully in Chapter 3 within the context of honorable service.

Why and How the Army Fights

1-16. Understanding why and how the Army fights is a functional imperative. All Army professionals need to understand and accept that they serve a noble and right cause. Otherwise, they may doubt the value of their service or question their commitment to the Army Profession.

1-17. Army leaders should clearly understand how adherence to the Army Ethic provides the moral basis for the Army's actions and how it is in essence a force multiplier in all operations. They should be comfortable communicating that to any audience and teaching every aspect of the Army Ethic to their Soldiers and civilians to instill in them the concept of honorable service and the unrelenting esprit de corps required of an effective military profession.

1-18. The next several paragraphs focus at the Army level and explain how the content of our ethic informs why and how the Army fights. At the level of small combat units the explanation is quite different and much more familiar—motivated by the Warrior Ethos, Soldiers in cohesive units fight under intense motivation to accomplish the mission and to protect their comrades. The discussion here, however, begins with the factors that establish the moral legitimacy of the Army's actions.

1-19. Based on Title 10, United States Code (USC) and Department of Defense (DoD) Directive 5100.01, the Army's mission is to fight and win the nation's wars through prompt and sustained land combat operations as part of the Joint Force (ADP 1). The Army defends the security and integrity of the United States as a sovereign nation, protecting the rights and interests of the American people, while conducting military operations as directed by civilian leaders in a manner that respects the basic human rights of others. This is the duty of the Army—it is why we fight. So while it is true that Title 10, USC, in support of the Constitution, is the legal foundation for the Department of Defense and the Armed Forces, our Constitution is based on the higher moral foundation of protecting the rights of the American people to political independence. This is the service that the Army ethically provides to the Republic.

1-20. The nation's political independence is a collective right of the American people. It is critical for Army professionals to understand that our nation's right to sovereignty is based on the protection of unalienable human rights. The Army restrains its actions and fights with virtue to honor those same rights of all people. If we are to maintain legitimacy as a profession and to steward the legitimacy of the United States, we cannot violate the human rights of others when using lethal force to protect our own rights. Incidents of moral failure by Army professionals, such as those at Abu Ghraib and Mahmudiyah in Iraq, and Mayand in Afghanistan—all flagrant violations of the rights of other humans—are devastating to the trust we maintain with the American people and the international community. These are incidents where a few members of the Army Profession caused great harm to the legitimacy of the Army Profession and our nation. They are examples of what General Marshall warned us about in World War II.

1-21. This explanation has a number of important insights for all Army professionals:

- The collective right of the people of the United States to independence and autonomy is the moral basis for the Army's actions.
- The protection of this right is the service the Army provides for the country it serves.
- Since the Army fights to protect our human rights, the Army must not violate the rights of others in the process, or it violates its own Army Ethic, eroding its earned trust and legitimacy.
- The Army's application of landpower to defend the sovereignty of the United States or to defend other states as directed by our civilian leaders justifies the ethical application of lethal force.
- This moral purpose of the Army is defensible, necessary, and provides Army professionals with moral justification for their actions. This aids their ability to make meaning out of their own often lethal actions and their acceptance of an unlimited liability as an ever present aspect of their service.

1-22. In summary, for a military action to be universally regarded as justified it must be morally justified. When the action is properly directed by our civilian leaders with the purposes of protecting human rights or of defending the political autonomy of the United States, the military action and the ethical application of lethal force necessary to accomplish it are morally justified. A firm understanding and internalization of this moral justification by Army professionals has been the core of our fighting spirit in past conflicts and is often the difference between victory and defeat in cases where we have been outnumbered and outgunned.

175 HOW WE FIGHT –WITH VALUES AND BY ETHICAL PRINCIPLES

176 1-23. The Army’s practice of warfare has evolved over time. Understanding the explanation above as to
177 why we fight is necessary for Army professionals, but alone it provides insufficient motivation for ethical
178 action. The Army Values understood but not acted upon are meaningless. The content of our Army Ethic
179 must, therefore, also guide us to meet developing threats without sacrificing the legal and moral values that
180 guide our behavior.

181 1-24. To combat hybrid threats, the Army is challenged to broaden moral understandings of the means and
182 ends of war and their relevance under the Army Ethic. That ethic provides leaders with guidance for
183 considerations of risk and force necessary in a given operational context. The Army Ethic requires us to
184 move beyond resorting to deadly force whenever we can by informing us of the principles applicable in
185 each case.

186 EXAMPLE –OPERATIONAL PRINCIPLES OF USE OF FORCE

187 1-25. Tactically and operationally, Army leaders apply three primary ethical principles to determine how
188 their units use lethal force. These principles are reflected in the law of land warfare and outlined in ADRP
189 3-0:

- 190 • Necessity, which requires combat forces to engage in only those acts necessary to accomplish a
191 legitimate military objective. Military objectives are those objects which—by their nature,
192 location, purpose, or use—effectively contribute to military action and whose total or partial
193 destruction, capture, or neutralization, in the circumstances ruling at the time, offers a definite
194 military advantage.
- 195 • Distinction, which means discriminating between lawful combatant targets and noncombatant
196 targets. The latter may include civilians, civilian property, prisoners of war, and wounded
197 personnel who are out of combat.
- 198 • Proportionality, which states the anticipated loss of life and damage to property incidental to
199 attacks must not be excessive in relation to the concrete and direct military advantage expected
200 to be gained.

201 1-26. Along with rules of engagement and the Soldier’s Rules, which establish legal limits, these three
202 principles establish not only the legal but also the moral limits in the application of Army landpower. Army
203 professionals allocate risk when they apply these principles, the risk between mission accomplishment and
204 protection of the force while avoiding harm to innocents.

205 1-27. These three principles guide moral reasoning in operational planning and execution to determine who
206 is a legitimate target for military force, the correct operational design, and the organizational and individual
207 tactical actions to be employed. Army leaders plan and rehearse operations to identify considerations and
208 judgments before direct contact and tactical action.

209 1-28. There are many other examples of how Army professionals must apply ethical principles in
210 managing financial resources, personnel management, and in their personal behavior on and off duty.
211 Regardless of the situation or persons affected, every member of the profession must be able to apply
212 appropriate reasoning and the right ethical principles provided by the Army Ethic. They must also accept
213 responsibility to personally self-police their organization and other Army professionals. This enables the
214 Army to maintain effectiveness and the trust of the American people.
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Chapter 2

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Military Expertise — Our Application of Landpower

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I am an expert and I am a professional

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9th stanza, Soldier's Creed

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2-1. All professions, including the U.S. Army, exist to provide a specific service that society cannot provide for itself. Therefore, societies have for centuries fostered the professionalization of several fields of expert knowledge—in law, medicine, theology, and later the military. **Military expertise is the design, generation, support, and ethical application of landpower, primarily in unified land operations, and all supporting capabilities essential to accomplish the mission in defense of the American people.**

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Each Army professional should see in this definition the role his or her unit plays in ultimately applying landpower and where their own contribution fits into the larger mission. Army professionals therefore need to self-assess their competence and address their own shortfalls.

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2-2. It takes intense study and practice to effectively apply the expert knowledge that professions generate, maintain, and apply on behalf of their society. The Army has three critical tasks with respect to maintaining its military expertise:

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- Continually developing expert knowledge and expertise.
- Applying Army expertise under mission command.
- Certifying the expertise of Army professionals and units.

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OUR FIRST TASK — THE CONTINUOUS DEVELOPMENT OF EXPERT KNOWLEDGE AND EXPERTISE

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2-3. The Army's first task is to continually develop the expert knowledge of its unique military expertise. The Army's expert knowledge is divided into four distinct fields:

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- The military-technical field. This field includes knowledge (doctrine) of how the Army designs, generates, and applies landpower, integrates and adapts technology, organizes units, and conducts military operations.
- The moral-ethical field. This field includes knowledge of how the Army applies its landpower, which is often lethal, according to the American people's ethical expectations and values. This field includes the legal and moral content of the Army's unique ethic and the cultural norms (i.e., shared and commonly agreed upon standards, beliefs, rules, expectations that guide behavior and that are passed from generation to generation) that mold the development and actions of each Army professional and their units in both peace and war.
- The political-cultural field. This field includes knowledge of how Army professionals and units interact with unified action partners and the civilian population in all civil-military relations.
- The knowledge of leader/human development. In many ways this may be the most important field of knowledge for the Army. It informs how the profession inspires American citizens to a calling of service that develops their professional identity, talents, and certifies them in competence, character, and commitment. Critical in this field is the development of Army leaders.

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2-4. Within this task, the Army develops in its individual professionals the skills, abilities, and attributes associated with each of these four fields of knowledge. With this knowledge and human expertise, the Army has the capability within its organizations to execute its assigned missions effectively and ethically. Lifelong learning is expected of all uniformed and civilian Army professionals. Reserve Component

Soldiers often face greater challenges since they are expected to maintain their expertise on a part-time basis. Finding effective solutions to such real challenges is the responsibility of the Total Army.

OUR SECOND TASK — APPLYING ARMY EXPERTISE UNDER MISSION COMMAND

2-5. Our second task is to apply our military expertise within the autonomy granted us by the American people. Army doctrine emphasizes mission command. Every Soldier must be prepared to assume responsibility, maintain unity of effort, take prudent action, and act resourcefully within the commander's intent to accomplish the mission

2-6. In such a professional culture, the art of the Army professional is to exercise discretionary judgments which often carry with them moral implications or consequences. For example, the noncommissioned officer patrol leader in a combat zone or a senior Army Civilian in the Pentagon both make discretionary judgments in accordance with mission command. And both sets of decisions will affect many lives.

2-7. Army professionals must have high moral character to make the proper discretionary judgments. Army professionals maintain the Army's effectiveness as they apply broad, often lethal, expertise. If individual Army members fail to make the right decision, it will negatively impact mission effectiveness (e.g., Abu Ghraib and My Lai). Under mission command, in addition, we need to underwrite the honest mistakes of subordinates. We encourage them to try different approaches and to make decisions in the absence of guidance and orders. We expect that they will make mistakes. The only time mistakes are not acceptable is when they:

- Violate the commander's intent.
- Unnecessarily risk lives.
- Fail to learn from the mistake.
- Violate laws or ethical considerations.

OUR THIRD TASK — CERTIFYING THE EXPERTISE OF ARMY PROFESSIONALS AND UNITS

2-8. Our third task is to certify the expertise of Army professionals and units. **Certification is verification and validation of an Army professional's competence, character, and commitment to fulfill responsibilities and perform assigned duties with discipline and to standard.** The Army has autonomy to make decisions due to its unique expertise and moral obligation to serve the best interests of the nation. For example, Congress does not normally dictate to the Army its doctrine; it trusts the Army to develop it correctly. Through certification, the Army maintains such trust by ensuring the expertise of its individual professionals and their units.

2-9. The role of certification within the Army is two-fold. For the Army, it demonstrates to the American people that it is qualified to do our expert work effectively and ethically. For Army professionals, certification milestones also provide motivation. Examples include an earned rank or credential to the next level of development (e.g., leadership assignment, successful completion of training), always a major point of personal pride, satisfaction, and further motivation.

2-10. The Army Profession implements individual certifications typically in three ways, vetting Army professionals for talent, proficiency, and personal characteristics:

- Official promotion/evaluation systems for both uniformed and civilian Army professionals using individual performance evaluations.
- Professional training and education within progressive Army school systems, often including branch, skill, or functional area qualifications (e.g., War College attendance for certification as a strategic leader; pilot and flight crew certifications, etc.).
- Selections and assignments, often centralized, for leadership or command positions (e.g., brigade or installation commands).

2-11. The Army has established a set of three broad criteria to be used for the certification of all Army professionals. These criteria will be applied in more specific detail by Army branches, proponents, and civilian career programs based on the specific context of the certification:

- **Competence is an Army professional's demonstrated ability to successfully perform his/her duties and to accomplish the mission with discipline and to standard.** It is proficiency in expert work. The application of the Army's expertise often entails risk—physical risk for the warrior, and the risk of professional error for all Army professionals. Thus, the individual's personal competence must be certified by the Army appropriate with the grade of the individual professional and the level of the work to be performed.
- **Character is an Army professional's dedication and adherence to the Army Values and the profession's ethic as consistently and faithfully demonstrated in decisions and actions.** Moral character is requisite to being an Army professional. The Army's expert work entails a unique responsibility to use such expertise as required by the American people and only in accordance with their laws and consistent with their moral values. As Army professionals make continuous discretionary judgments, high moral character is vitally important. The personal character of each Army professional is a crucial aspect of the necessary observations, assessments, and evaluations for certification: to verify that the individual or leader willingly lives and advances the Army's ethic in all actions so that the Army Profession remains a self-policing, meritocratic institution.
- **Commitment is the resolve of Army Professionals to contribute honorable service to the Nation, to perform their duties with discipline and to standard, and to strive to successfully and ethically accomplish the mission despite adversity, obstacles, and challenges.** To be an Army professional means to be called to more than just a job. It means to be primarily motivated by the intrinsic factors of sacrifice and service to others and to the nation, rather than being simply motivated by the extrinsic factors related to a job—such as pay, vacations, and work hours. At higher levels of leader development, certification of commitment includes the leader's effective stewardship of the Army Profession.

CERTIFICATION OF ARMY PROFESSIONALS

Volunteers are the cornerstone of our Army. It doesn't matter where you're from—the moment you volunteer, you become a part of the Army Profession ...a profession that values hard work, a willingness to learn, the capacity for growth and above all, the courage and integrity to lead. And for this selfless service America gets in return enriched citizens and committed leaders to forge the strength of the nation.

General Ann E. Dunwoody

2-12. When taking their initial entry oath each volunteer becomes a member of the Army Profession, albeit as aspiring professional or apprentice, as they still must be developed and certified in their competence, character, and commitment. The responsibility for each individual's development and certification is a mutual one, shared between the individual and the Army. The developmental sequence that produces Army professionals when both institution and individual fulfill their respective roles and responsibilities is shown below in Figure 2-1.

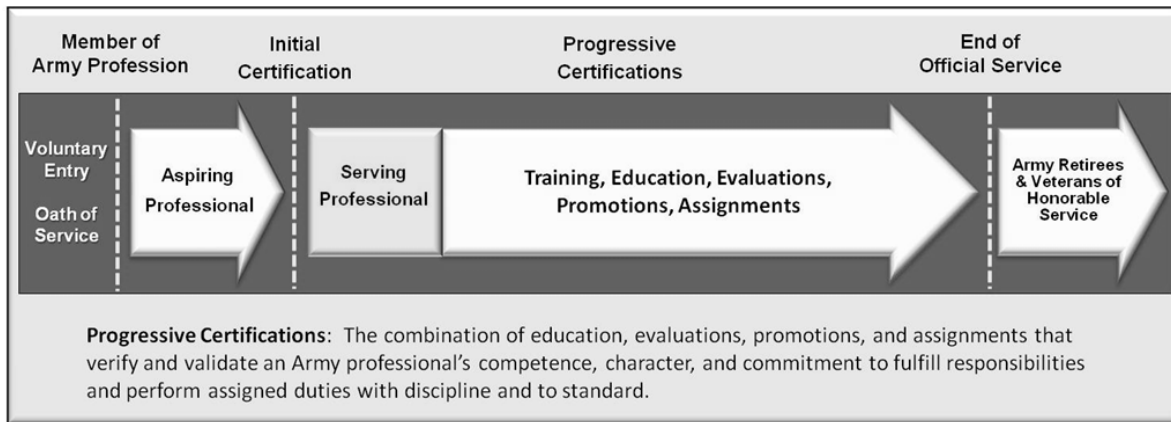


Figure 2-1. Army Professional certification process

2-13. Army professionals undergo multiple certifications. Army professionals seek to obtain certification once they receive additional responsibilities or acquire additional knowledge and skills. The first certification in the sequence, however, is the most critical in that it establishes the individual for the first time as a practicing professional in one of the two communities of the Army profession, either in the Profession of Arms or the Army Civilian Corps.

2-14. The individual may exit the Army before a full career, moving into the category of an Army veteran of honorable service, or serve a full career and honorably retire. In both categories (veteran and retiree), they remain influential members of the profession as they assimilate back into civilian life and live among the citizens the Army serves. Army veterans and retirees extend their involvement and contributions to the Army Profession through volunteering in veteran support organizations, which are key means for educating the public on the significance of the Army Profession and the service it provides to the Nation. The Army's retirees and veterans are truly Soldiers for life and should be considered by both themselves and the Army as still part of the profession, ideally continuing to live under the moral norms and obligations of its ethic as they support the profession.

2-15. The Army does not automatically certify an Army professional. Service in the Army Profession entails significant responsibility—the effective and ethical application of landpower in service of the Nation. Our expertise is not to be taken for granted. Membership in the Army Profession is therefore a privileged status that volunteers earn through initial certification and progressive certification in competence, character, and commitment.

WHO ARE THE ARMY'S PROFESSIONALS?

2-16. The Army profession recognizes two broad categories of professionals —uniformed military and civilian. These professionals comprise two complementary and mutually supporting communities within the Army Profession:

- **The *Profession of Arms* is comprised of the uniformed members of the Army profession.** This category includes Active, Guard, and Reserve.
- **The *Army Civilian Corps* is comprised of the non-uniformed Department of the Army Civilian members of the Army Profession.**

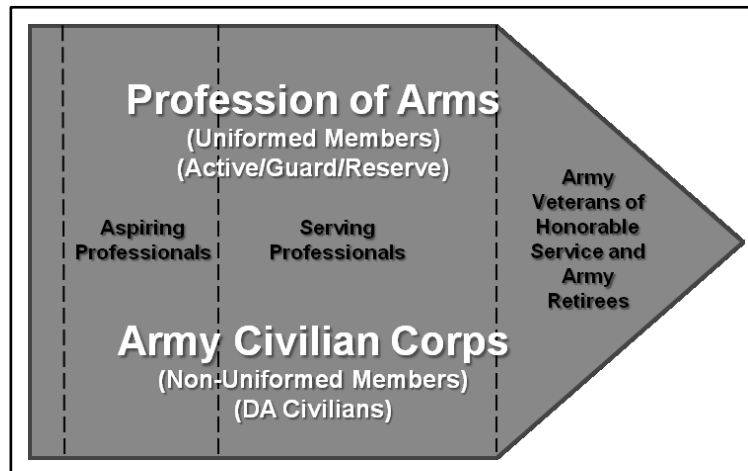


Figure 2-2. Membership in the Army Profession

2-17. Among all professions, the uniformed members of the Army—Active/Guard/Reserve—who compose the Profession of Arms are unique because of the lethality of Army operations. In complementary form, the Army Civilian Corps includes professionals who design, generate, and support the ethical application of landpower. The Army Civilian Corps is continuing its own professionalization, e.g., the establishment of professional schools, the Army Civilian Creed (see Appendix B), and continuing the transformation of the civilian workforce which better distinguishes expert from non-expert skills and then groups them into career programs for individual development.

2-18. Being an Army professional starts with developing and sustaining a professional identity. Identity refers to one's self-concept. People possess many self-definitions, such as female, strong, smart, or Soldier (ADRP 6-22). Army professionals must first self-identify with being a member of the Army Profession. That identity is formed and preserved in accordance with the individual's military expertise used in accordance with Army Values and the Army Ethic.

2-19. Contractors are not members of the Army Profession; however, they provide valuable support and augmentation to the capabilities of the Profession of Arms and the Army Civilian Corps, both stateside and overseas. Hired under contractual terms for specific tasks of a specified duration, they provide essential skills and perform technical and administrative tasks that allow Army professionals to focus on their primary missions. Contractors are an important part of any current or future Army effort (ADP 1).

2-20. The progression from civilian volunteer to certified professional to Army leader is vital to understanding the importance of becoming an Army professional and constantly restoring the expertise and effectiveness of the Army Profession. This becomes difficult to maintain because of the constantly changing expertise required of the Army as forms of warfare evolve. This progression must always be near the top on the priority lists of Army leaders. And, as General Dunwoody notes above, we are to be encouraged that this task is also a remarkable service in the form of developing "enriched citizens and committed leaders to forge the strength of the nation."

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Chapter 3

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Honorable Service — Our Noble Calling to Serve the Nation

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“The Nation today needs men [professionals] who think in terms of service to their country, and not in terms of their country’s debt to them.”

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General of the Army Omar Bradley⁵

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3-1. Every military society throughout history has had a distinct ethic and ethos (the indispensable motivating spirit of the ethic) that, in the best of cases, embodies the values and norms of the larger society being protected. The Army’s ethic reflects unique American values that are embedded in our approach to warfighting, and they are particularly reflected in two essential characteristics of our profession: honorable service and esprit de corps. Together they encompass core moral and motivational principles necessary to sustain us as an Army Profession worthy of the trust of the American people. In this chapter, the focus is on honorable service. In the next chapter esprit de corps will be addressed.

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HONORABLE SERVICE AND THE PROFESSION’S MORAL

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IDENTITY — THE ARMY VALUES

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3-2. **Honorable service is the devotion to duty in defense of the nation consistent with the Army Ethic. It is one of the Army profession’s essential characteristics.** The Army profession exists to provide for the common defense of the Nation. The Army supports and defends the Constitution in a way that is consistent with American values, fundamental human rights, and the Army Ethic.

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3-3. Honor requires a person to demonstrate an understanding of what is right (ADRP 6-22). No constitution or law is understood and obeyed in the right mind or manner without the cultivation of moral consciousness and sensitivity. Honesty, fairness, respect, and integrity between beliefs and actions define honor. Honor is integral to the Army Ethic. As stated in the Army Values, it integrates all Army Values in the development of character for each Army professional. It prevents the misapplication of military expertise in a manner that would bring dishonor to the Army Profession and the Nation.

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3-4. Army Values are more than mere words we recite. Taken together and integrated through a sound understanding of the professional’s honor, they form the moral identity that motivates Army professionals. They affirm our long-standing moral tradition of our ethos and Army culture. The Army themes of the values must be woven through all facets of our lifestyle. They provide the basic ethical building blocks that underpin the competence, character, and commitment required of all Army professionals.

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3-5. As Army professionals, our duty is to make right decisions and to take appropriate action. A right decision will be both effective and ethical. Making a right decision and demonstrating the courage to act accordingly requires competence, character, and commitment. Thus, developing character in Army professionals requires a commitment to honor Army Values in all decisions and actions.

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3-6. As Army professionals we accept the responsibility to continuously develop ourselves and others in competence, character, and commitment. These qualities, consistently demonstrated, engender trust—with the American people and those with whom we serve. Trust is essential to the successful accomplishment of every mission and professional endeavor; thus we aspire to be trustworthy Army professionals.

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3-7. Unfortunately, off-duty conduct by some members can bring the profession as a whole into disrepute. Moral failure by Army professionals, in garrison or in a combat theater, devastates the Army’s standing with the American people and the international community. To maintain their trust we must be both effective and ethical. This is what it means for Army professionals to serve honorably.

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3-8. Becoming a person and leader of character is a process involving day-to-day experience, education, self-development, developmental counseling, coaching, and mentoring. While individuals are responsible for their own character development, leaders are responsible for encouraging, supporting and assessing the efforts of their people. Leaders of character develop through continual study, reflection, experience, and feedback. Leaders hold themselves and subordinates to the highest standards (ADRP 6-22).

HONORABLE SERVICE, CIVILIAN AUTHORITY, AND OUR CONSTITUTIONAL OATHS

3-9. Honorable service to the nation demands true faith and allegiance to the Constitution. Article VI of the Constitution requires that every member of the Army Profession—military or civilian, officer or enlisted—“shall be bound by Oath or Affirmation, to support this Constitution.” The Oath of Office (commissioning) for officers, the Oath of Enlistment for enlisted Soldiers, and the Oath of Office for Army Civilians, each share these words: “that I will support and defend the Constitution of the United States against all enemies, foreign and domestic; that I will bear true faith and allegiance to the same.”

3-10. The Constitution is not the sole source of authority. The source of military authority flows from the American people, based on the principles of the Declaration of Independence, through the Constitution and further through enabling laws such as Titles 5, 10 and 32, U.S. Code and DoD Directive 5100.01. Military authority flows through elected and appointed public officials, to the officers and civilians they appoint, and finally to the Soldiers and Civilians entrusted with executing orders. The Oath of Enlistment obliges obedience to the orders of superior officers, and the Oath of Commission implies the same of officers. This includes the President who is Commander-in-Chief. The Army professional’s oath to support and defend the Constitution requires strict adherence to the law. No order can set aside this obligation.

3-11. The chains of command and authority set up a complex tension for Army professionals. This tension lies between their ultimate loyalty to the legal and moral foundations of the Army Ethic and their duty of hierarchical obedience. The honorable service of PFC Justin Watt in reporting, contrary to instructions, the misdeeds of his comrades at Mahmudiyah is one such example. Hierarchical obedience is necessary for military efficiency, good order and discipline, and proper military subordination to the civil authority. However, ethical dilemmas will occur, and blind obedience is no guide to action. The Army professional’s moral awareness and sensitivity inherent in their honorable service is required for right actions.

3-12. Honorable service understood in this manner, exercised to resolve critical moral dilemmas, was earlier exemplified by General George Washington in his resignation to Congress at the close of the Revolutionary War. By this act he ensured that his immense national popularity as a military leader and hero would not overshadow the necessary exercise of power of the fledgling Congress. Thus the American military has long recognized and embraced a moral tradition of subordination to elected civilian authority within honorable service to country.

HONORABLE SERVICE AND UNLIMITED LIABILITY

3-13. An oath is a moral commitment an individual makes publicly. This moral commitment binds uniformed members of the Profession of Arms to an unlimited liability—accepting risk of serious personal harm or even death. This unlimited liability distinguishes the Army Profession of Arms and the other armed forces from other federal employees and other professions. Army Profession of Arms members willingly lay down their lives, if need be, to defend the Constitution and the American people, who “do ordain and establish [the] Constitution.” This is a vital aspect of the Army Ethic of honorable service: a true ethos of service before self, the sacredness of which President Lincoln described in his Gettysburg Address in 1863 as “the last full measure of devotion.”

3-14. Commitment to honorable service means that members of the Army Profession selflessly champion both the Nation’s defense and the principles and values upon which the nation was founded. Honorable service is no abstraction. It is the standard that members of the Army Profession are expected to enforce every day with each other to develop expertise, apply landpower, and police the performance of the Army Profession.

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Chapter 4

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Esprit de Corps — Our Winning Spirit

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The Soldier's heart, the Soldier's spirit, the Soldier's soul are everything. Unless the Soldier's soul sustains him, he cannot be relied on and will fail himself and his country in the end.

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General of the Army George C. Marshall⁶

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4-1. To be successful in all our missions, we must have spirited and dedicated professionals who are committed to high standards of excellence and bonded together in cohesive units and organizations—a professional band of brothers and sisters. Our shared sense of purpose, strong bonds of loyalty and pride, and a never quit resolve enable us to accomplish even the most arduous mission.

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12 A WINNING SPIRIT

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4-2. Esprit de corps is a tradition military term phrase that denotes the common spirit pervading the members of a body or association. It implies sympathy, enthusiasm, devotion, and a jealous regard for the honor of the body as a whole. For the Army, ***Esprit de corps is the winning spirit within the Army Profession, embedded in the culture, sustained by traditions and customs, which fosters cohesive and confident units with the courage to persevere. It is one of the Army Profession's essential characteristics.*** The Army Profession has broad and significant impact—whether it is defeating enemy forces, establishing a better peace, or rebuilding a community devastated by natural disaster or conflict. Failure to accomplish any of the Army's missions could result catastrophic consequences. Accomplishing all missions while adhering to the Army Ethic is the only acceptable outcome for Army professionals.

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4-3. To be successful, members of the Army Profession must be well-trained, well-equipped, and ready to accomplish a variety of missions. However, these preparations alone are not enough. The challenges of warfare, a formidable and dangerous enemy, a hostile and uncertain environment, physical and emotional fatigue, separation from loved ones, and attendant stresses will wear on even the most experienced Army professional. As General Marshall notes above, to persevere and prevail in these conditions requires an intangible resilience that is at the core of the Army's Ethic and is broadly manifested in the ethos of its units. This is why esprit de corps is essential to mission accomplishment.

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4-4. Consider the Battle of Bastogne, December 1944, during World War II. The one standing order that General Middleton gave General McAuliffe on the morning of 19 December was: "Hold Bastogne." By 22 December, artillery ammunition was running very low. The large number of wounded congregated inside Bastogne, many almost frozen in the snow, presented a special problem: there were too few medics, not enough surgical equipment, and blankets had to be gathered from front-line troops to wrap the men suffering from wounds and shock. Despite these bleak conditions, morale was high.

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4-5. What may have been the biggest morale booster came with an enemy ultimatum. At about noon, four uniformed Germans under a white flag entered the lines of the 2d Battalion, 327th Infantry Regiment. The terms of the message they carried were simple: "...the honorable surrender of the encircled town." This was to be accomplished in two hours on threat of annihilation by the massed fires of the German artillery.

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4-6. The rest of the story has become part of American military legend: General McAuliffe disdainfully answered the Germans, "Nuts!" Colonel Harper, commander of the 327th, hard pressed to translate the General's idiom, decided on "Go to Hell!" Nonetheless, the 101st expected that the coming day would be extremely difficult. And it was, but the Soldiers held Bastogne. The staunch defense of Bastogne impeded the German advance and hastened the celebration of the Allies' victory in Europe.

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4-7. The Army's culture reflects the belief that the Army has always endured and will endure again. Units that endure have distinctly stable cultures that shape their behavior, even though they are comprised of many, ever-changing individuals. An institution's culture generally reflects what it has found to be functionally effective in times of strong need (see Appendix A). Culture goes beyond mere style. It is the spirit and soul of the organization, the motivational glue that makes organizations distinctive sources of identity and successful experience.

7 GROUNDED IN TRADITIONS AND HISTORY

4-8. The Army Profession's culture of a winning esprit de corps is rooted in its battle history. The traditions and history reflect the sacrificial and victorious service of a noble and honorable profession. The collective identity for uniformed and civilian members alike is grounded in the Army Profession's shared understanding of and respect for those who have gone before us and served with honor.

4-9. The Army preserves this cherished legacy and promotes esprit de corps through customs, traditions, and ceremonies. Units and organizations preserve their unit histories and display them in unit distinctive insignia (e.g., unit crests, patches, and mottos). Traditions and history are not impediments to change. These practices and symbols remind Army professionals of the Army's rich and honorable history of service to the Nation and give Army professionals a sense of who they are, the noble cause they serve, and the will to persevere.

18 BUILT ON A FOUNDATION OF DISCIPLINE AND PRIDE

4-10. Discipline and pride build individual morale and collective esprit de corps. As a result, Army professionals maintain high standards of performance and conduct, which are the routine manifestations of our shared commitment.

4-11. Discipline reflects the self-control necessary to do the hard right over the easy wrong in the face of temptation, obstacles, and adversity. Pride reflects the commitment to master the military-technical, moral-ethical, political-cultural, and leader/human development knowledge and skills that define Army professionals as experts. Army professionals, who perform under stressful conditions including the chaos and danger of combat, require the highest level of discipline and pride. General George S. Patton Jr. stated it this way:

Discipline is based on pride in the profession of arms, on meticulous attention to details, and on mutual respect and confidence. Discipline must be a habit so engrained that it is stronger than the excitement of battle or the fear of death.⁷

31 ESPRIT DE CORPS AT ALL LEVELS OF THE ARMY PROFESSION

4-12. Esprit de corps is often applied to organizations. Esprit de corps applies at all levels from the individual professional's morale, to small units and teams, to larger units and organizations, and to the Army Profession overall. It makes the Army Profession a moral community and a family—an Army family—that always takes care of their own and never leaves fellow comrades.

- An individual Army professional's esprit de corps is reflected in the following ways:
 - High motivation, discipline, and morale.
 - Pride in one's work.
 - A sense of accomplishment for doing a good job or seeing a subordinate develop.
 - Shared values with other members of the profession.
 - Overall strong sense of attachment to the Army Profession, reflected in competence, character and commitment.
- A small unit or team's esprit de corps is reflected in the following ways:
 - A common sense of mission, technical and tactical proficiency, and teamwork. This creates "the band of brothers and sisters."
 - Shared experiences of working and training together, respecting each other, and sharing the adversity and physical hardship that comes with being an Army professional.

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- 1 ● At the larger unit or organizational level, esprit de corps is reflected in the following ways:
- 2 ■ Shared commitment to the organization, its mission and goals, its traditions and customs,
- 3 and its heritage of honorable service. It reflects the pride of being “First Team” or a “Screaming
- 4 Eagle.”
- 5 ■ Open command climate of candor, trust, and respect.
- 6 ■ Leadership team that exhibits concern for the welfare of their professionals and sets the
- 7 example for expertise and honorable service.
- 8 ● At the level of the Army Profession, esprit de corps is reflected in the following ways:
- 9 ■ Shared identity as America’s Army, a unique military profession, and a force of decisive
- 10 action.
- 11 ■ Common bonds of pride in recognition as members of a respected profession.
- 12 ■ Maintenance of specialized, demanding, and intellectually rigorous education and training.
- 13 ■ Individual and collective certification based on competence, character, and commitment.
- 14 ■ Advancement and promotion based on genuine merit.
- 15 4-13. The Army Profession—Active/Guard/Reserve, and Army Civilians alike— has displayed the
- 16 winning spirit over the past decade of continuing conflict. The members of the Army Profession maintain
- 17 esprit de corps while responding to calls for combat deployments, peacekeeping operations, or foreign
- 18 humanitarian assistance. The challenge is to sustain that spirit while the Army transitions to the future.
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Chapter 5

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Stewardship of the Army Profession

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5-1. The five essential characteristics of the Army Profession – *trust, military expertise, honorable service, esprit de corps, and stewardship* – establish what General George C. Marshall described as the common ground that binds us together as a unique military profession. Together, they provide the moral and motivational rally points around which we organize our self-understanding about what it means for the Army to be a profession and for members of the Army to be professionals.

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5-2. It is our commitment to the effectiveness of these characteristics in action, everyday in everything we do as professionals. As a profession, stewardship ensures we remain worthy of the trust the American people—not just now, but also in the future. This is the essence of stewardship. Stewardship of the Army Profession is our moral responsibility to ensure the long term effectiveness of the Army as a military profession.

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OUR OFFICE AS ACCOUNTABLE STEWARDS

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5-3. **Stewardship is the responsibility of Army leaders to ensure the profession maintains its five essential characteristics now and into the future. To continuously strive for excellence in the performance of duty; and to efficiently, effectively, and ethically manage the Army's resources, property, systems, and installations.** Stewardship requires that Army professionals understand their work is more than just a job; it is an office. This sense of office is reflected in the oaths administered when Army professionals are sworn in. Explicit in the Army officer and Civilian oaths, and implied in the enlisted oath, is the notion of being sworn into an office. These oaths conclude with the language: "...and that I will well and faithfully discharge the duties of the office upon which I am about to enter." The office we enter upon taking our oath is not our physical workspace; it is our moral workspace.

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5-4. This unique workspace involves our subordination to the larger moral responsibilities of the profession—specifically, to be the stewards of the sacred trust with the American people that is maintained by our military effectiveness. And with the responsibility of office comes accountability. In practical terms, our public accounting as a profession occurs when our nation calls upon us: the Army must always be prepared to fight and to win, what S.L.A. Marshall described as our "exceptional and unrelenting responsibility." Thus, to always be ready for the proverbial "first battle of the next war" is the essence of stewardship of the profession.

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ARMY LEADERS AS STEWARDS

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5-5. All true professions self-police their members while creating their own expert knowledge, practical expertise, and ethic, all of which they continually adapt to future needs. The Army is over two centuries old, but by today's standards it has been a military profession for only half of that time. It will only maintain its status as a profession with the American people if its military and civilian leaders act as stewards of all resources, including priceless human resources.

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5-6. Stewardship includes the group of strategies, policies, principles, and beliefs that pertain to the purposeful management and sustainment of the resources, expertise, and time-honored traditions and customs that make up the profession. Leaders serving as good stewards have concern for the lasting effects of their decisions about all of the resources they use and manage. Stewardship requires prioritization and sacrifice. All leaders will have choices that require contributing some capability or effective subordinate from their unit for the greater benefit of the Army (ADRP 6-22). Army professionals are "responsible for developing and improving the organization for the short and long term. Army leaders serve as responsible stewards of the profession's future and maintain the other essential characteristic of the profession by:

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- Overseeing professional education and training activities essential to organizational learning to include production of military expertise related to the design, generation, support, and ethical application of landpower. They actively seek to increase the profession's body of knowledge.
 - Using expertise to develop and certify individual professionals and units. This develops future leaders and ensures the effectiveness of Army units and commands.
 - Ensuring their organizations accomplish missions, executing their duties effectively through honorable service.
 - Enforcing standards and moral obligations without external regulation to enhance the profession's autonomy.
 - Being stewards of esprit de corps by their presence, example, and actions.
 - Inspiring martial excellence and the fortitude to never quit while building cohesion and pride through the use of historical customs and traditions.

5-7. Army leaders develop these essential characteristics to ensure that the Army earns and maintains its external trust with the American people. Senior Army leaders in particular have a direct stewardship responsibility through their engagement in the Army's civil-military relations.

CIVIL-MILITARY RELATIONS

5-8. As effective stewards Army professionals need to understand the triangular set of relationships that exist between the Army, the citizens of our nation, and their elected and appointed officials. Such relationships extend naturally to the other federal and state entities as we seek unity of effort within the JIIM environment. Military professionals hold unique expertise and their input is vital to formulating and executing effective policy and strategy. Army leaders thus have a duty to ensure that the military perspective is candidly and professionally presented in all appropriate forums.

5-9. Civilian control of the military is embedded in our Constitution and serves as the cornerstone of these relationships. Military professionals understand this and appreciate the critical role this concept has played throughout our history. Equally important, this concept requires that military professionals understand the role of our civilian leaders and our willing subordination to their authority.

5-10. The key condition for effective American civil-military relations is a high level of mutual respect and trust between civilian and military leaders. Army professionals fulfill their obligation to create such mutual respect and trust by strictly adhering to a set of norms that have proven successful in past civil-military interactions:

- The Army Profession's primary obligation is to do no harm to the democratic institutions and policy-making processes of our government. Military leaders should offer their expertise and advice candidly to all civilian leadership within the Department of Defense and more broadly into the JIIM community.
- Army professionals expect civilian decision makers to seek, listen to, and consider their professional military advice in the context of policy deliberations. Army professionals also recognize that this advisory role is properly confined. Army professionals should not engage publicly in policy advocacy or dissent.
- Army professionals adhere to a strict ethic of political nonpartisanship in the execution of their duties.
- The effectiveness and legitimacy of the Army profession depends also on its healthy interactions with the news media. Within the standards of operational security, Army professionals must accept opportunities to facilitate the media's legitimate function among our democratic institutions and the citizenry we honorably serve.

LEADERSHIP AND TRANSITIONS

5-11. The Army handled multiple conflicts in the decade following the events of September 11th, 2001. Now the Army is entering a period of transition with changing mission requirements and sought after efficiencies. Army leaders play a critical role as stewards of the profession during transitions, as they have during previous post-war transitions. Army professionals must ask themselves how each course of action

1 and professional judgment impacts the five essential characteristics. The Army Profession maintains
2 military effectiveness while seeking efficiencies during transitions.

3 5-12. As the current transition progresses, the Army will continue to develop and pass on new military
4 expertise to the next generation of Army professionals. Army leaders will strengthen standards and systems
5 impacted by past operational demands, such as our professional certification processes. The Army will
6 sustain the characteristics of honorable service and esprit de corps nurtured over the last decade of martial
7 excellence. Army leaders, as stewards, will focus diligently on the proverbial “first battle of the next war”
8 while successfully leading the profession through this transition. These actions will maintain the
9 profession’s five essential characteristics to prepare the Army to prevent, shape, and win in future
10 challenges.
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Appendix A

Army Culture and Its Influences on the Profession

CULTURE AND CLIMATE

A-1. The five essential characteristics of the Army Profession – trust, military expertise, honorable service, esprit de corps, and stewardship – are vital dimensions of Army culture, which is a system of shared meaning held by Army professionals. The Army’s Ethic is at the core. Strategic leaders shape the Army’s culture while organizational and first line leaders shape the climate of units and organizations. Culture is a longer lasting and more complex set of shared expectations than climate. While climate is a reflection of how people think and feel about their organization now, culture consists of the shared attitudes, values, goals, and practices that characterize the larger institution over time. It is deeply rooted in long-held beliefs and customs, and evolves only slowly.

A-2. Institutions (organizations) that endure have distinctly stable cultures that shape behavior, form professional identities, even though they comprise many, ever-changing individuals. An organization’s culture generally reflects what it finds to be functionally effective in times of strong need. Culture goes beyond mere style. It is essentially “how we do things around here.”

A-3. In contrast to culture, organizational climate refers to Soldiers’ feelings and attitudes as they interact within the culture. A zero-defect culture, for example, can create a climate where Soldiers feel they are not trusted and create attitudes where transparency and open dialog are not encouraged. Climate is often driven by tangible aspects of the culture that reflect the organization’s value system, such as rewards and punishments, communications flow, and quality of leadership. It is essentially how we feel about this organization. Unlike culture which is more deeply embedded, climate can be changed fairly quickly (e.g., by replacing a toxic leader or improving a poor selection system).

ARMY CULTURE – ARTIFACTS, BELIEFS AND VALUES, AND UNDERLYING ASSUMPTIONS

A-4. At the surface level of Army culture, artifacts include all the tangible phenomena that Army professionals see, hear, and feel when operating in an Army unit:

- Its language, technology and equipment.
- Symbols as embodied in uniforms, flags, and ceremonies.
- Myths and stories told about the unit.
- Its published list of values.

A-5. Chain of command pictures in a unit’s orderly room, for example, are artifacts reminding all viewers of the hierarchy of authority and responsibility that exists within the Army. Additionally powerful reminders are media representations of the unit engaged in past military operations and battles as well as the presence of the unit guidon with earned campaign streamers.

A-6. At the middle level of our culture, the Army’s espoused beliefs and values are embedded as shown by published doctrine, regulations, and other policy statements. Beliefs and values at this level predict much of the behavior and tangible material that the Army observes at the artifact level. For example, the seven Army Values represent the Army Ethic’s core which is manifested at the surface level in values cards and special identification tags.

A-7. If leaders allow disconnects between word and deed, if they do not walk the talk in line with espoused Army beliefs and values, gaps can be created between espoused values and values in use. This creates confusion across the ranks and leads to dysfunctional and demoralizing behavior. For example, if the Army espouses leader education and professional development but does not invest in it adequately, or has selection practices that make leaders who pursue broadening developmental experiences less

1 competitive for advancement, the Army appears hypocritical. However, if the espoused beliefs and values
2 are reasonably congruent with the Army's actions then the articulation of those values into a philosophy of
3 operating can be a powerful source to help create cohesion, unity of effort, and identity. It is crucial that
4 leaders role model these values.

5 A-8. At the deepest level of Army culture, basic underlying assumptions are most closely related to the
6 content of the Army's Ethic. When a solution to a problem continually works for the Army, it is taken for
7 granted. A hypothesis gradually becomes reality. Assumptions such as "Army professionals and their
8 families should be treated as deeply valued people" become so accepted they are rarely ever discussed
9 except, in this case, to determine how the Army can make them feel more valued.

10 A-9. Understanding Army culture has functional utility. Three major cultural dimensions may help to
11 illustrate what leaders must focus on as they guide the transition of the Army.

- 12 ● *Professional identity* guides individual behavior at all levels. This identity is characterized by an
13 ethos of striving for personal excellence in functional expertise (e.g., infantry, logistics, aviation,
14 etc.) It is solidified as Army professionals further identify with the goals and ideals of the Army
15 and by an individual ethos of service before self.
- 16 ● Army culture reinforces a necessary *sense of community*, belonging to a professional family with
17 shared mission, purpose, and sacrifice. This strong sense of camaraderie is the "band of brothers
18 and sisters" ethos reflected in Army subcultures. This sense of community broadens individual
19 identity by developing the 'I' into the 'we.' This cooperation and 360-degree loyalty and service
20 comes from professional networks and is the basis for unfamiliar attached units to quickly
21 establish trust. Army professionals put the Army's interests ahead of their own as a result of
22 these networks and values. Soldiers find intrinsic value in their selfless service.
- 23 ● *Hierarchy* leads to order and control within Army culture, providing Army professionals with
24 moral and contextual frames of reference. An effective hierarchy is about how the individual's
25 job fits into the overall mission further reinforcing professional identity and motivation.

26 A-10. These three dimensions of Army culture—professional identity, community, and hierarchy—rarely
27 align. Army leaders must manage all three within a dynamic tension. The Army must carefully consider its
28 professional culture during transitions to ensure it is adapted appropriately at each of the three levels of
29 culture—artifacts, values and beliefs, and basic underlying assumptions.

Appendix B

Oaths, Creeds, and Norms of Conduct

OATHS

Members of the American military profession swear or affirm to support and defend the Constitution of the United States—not a leader, people, government, or territory. That solemn oath ties service in the Army directly to the founding document of the nation. It instills a nobility of purpose within each member of the Army profession and provides deep personal meaning to all who serve. The Army profession derives common standards and a code of ethics from common moral obligations undertaken in its members' oaths of office. These standards unite members of all services to defend the Constitution and protect the nation's interests, at home and abroad, against all threats.

ARMY OATH OF ENLISTMENT

B-1. "I (insert name), do solemnly swear (or affirm) that I will support and defend the Constitution of the United States against all enemies, foreign and domestic; that I will bear true faith and allegiance to the same; and that I will obey the orders of the President of the United States and the orders of the officers appointed over me, according to regulations and the Uniform Code of Military Justice. So help me God." (Title 10, US Code; Act of 5 May 1960).

THE COMMISSIONED OFFICER AND WARRANT OFFICER OATH OF OFFICE

B-2. "I (insert name), having been appointed a (insert rank) in the U.S. Army under the conditions indicated in this document, do accept such appointment and do solemnly swear (or affirm) that I will support and defend the Constitution of the United States against all enemies, foreign and domestic, that I will bear true faith and allegiance to the same; that I take this obligation freely, without any mental reservation or purpose of evasion; and that I will well and faithfully discharge the duties of the office on which I am about to enter, so help me God."

ARMY CIVILIAN OATH OF OFFICE

B-3. "I (insert name) do solemnly swear (or affirm) that I will support and defend the Constitution of the United States against all enemies, foreign and domestic; that I will bear true faith and allegiance to the same; that I take this obligation freely, without any mental reservation or purpose of evasion; and that I will well and faithfully discharge the duties of the office upon which I am about to enter. So help me God."

CREEDS

The Army is a values-based organization. It upholds principles grounded in the Constitution and inspires guiding values and standards for its members. These principles are best expressed by the Army Values, Soldier's Creed, and Warrior Ethos.

THE SOLDIER'S CREED AND THE WARRIOR ETHOS

B-4. The Soldier's Creed captures the spirit of dedication Soldiers feel to be part of something greater than themselves. It outlines the fundamental obligations of Soldiers to their fellow Soldiers, their unit, and the Army itself. The Soldier's Creed extends beyond service as a Soldier; it includes commitment to family and society. The Warrior Ethos describes the frame of mind of the professional Soldier. It proclaims the selfless commitment to the nation, mission, unit, and fellow Soldiers. When a Soldier internalizes this ethos, it strengthens the will to win.

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- 1 ● I am an American Soldier.
 - 2 ● I am a Warrior and a member of a team.
 - 3 ● I serve the people of the United States and live the Army Values.
 - 4 ● I will always place the mission first.
 - 5 ● I will never accept defeat.
 - 6 ● I will never quit.
 - 7 ● I will never leave a fallen comrade.
 - 8 ● I am disciplined, physically and mentally tough, trained and proficient in my warrior tasks and
 - 9 drills. I always maintain my arms, my equipment, and myself.
 - 10 ● I am an expert and I am a professional.
 - 11 ● I stand ready to deploy, engage, and destroy the enemies of the United States of America in
 - 12 close combat.
 - 13 ● I am a guardian of freedom and the American way of life.
 - 14 ● I am an American Soldier.

15 **NONCOMMISSIONED OFFICER CREED**

16 B-5. No one is more professional than I. I am a Noncommissioned Officer, a leader of Soldiers. As a
17 Noncommissioned Officer, I realize that I am a member of a time honored corps, which is known as “The
18 Backbone of the Army.” I am proud of the Corps of Noncommissioned Officers and will at all times
19 conduct myself so as to bring credit upon the Corps, the Military Service and my country regardless of the
20 situation in which I find myself. I will not use my grade or position to attain pleasure, profit, or personal
21 safety.

22 B-6. Competence is my watchword. My two basic responsibilities will always be uppermost in my
23 mind— accomplishment of my mission and the welfare of my Soldiers. I will strive to remain technically
24 and tactically proficient. I am aware of my role as a Noncommissioned Officer. I will fulfill my
25 responsibilities inherent in that role. All Soldiers are entitled to outstanding leadership; I will provide that
26 leadership. I know my Soldiers and I will always place their needs above my own. I will communicate
27 consistently with my Soldiers and never leave them uninformed. I will be fair and impartial when
28 recommending both rewards and punishment.

29 B-7. Officers of my unit will have maximum time to accomplish their duties; they will not have to
30 accomplish mine. I will earn their respect and confidence as well as that of my Soldiers. I will be loyal to
31 those with whom I serve; seniors, peers, and subordinates alike. I will exercise initiative by taking
32 appropriate action in the absence of orders. I will not compromise my integrity, nor my moral courage. I
33 will not forget, nor will I allow my comrades to forget that we are professionals, Noncommissioned
34 Officers, leaders!

35 **ARMY CIVILIAN CREED**

- 36 ● I am an Army Civilian; a member of the Army Team.
- 37 ● I am dedicated to our Army, our Soldiers and Civilians.
- 38 ● I will always support the mission.
- 39 ● I provide stability and continuity during war and peace.
- 40 ● I support and defend the Constitution of the United States and consider it an honor to serve our
- 41 Nation and our Army.
- 42 ● I live the Army Values of Loyalty, Duty, Respect, Selfless Service, Honor, Integrity, and
- 43 Personal Courage.
- 44 ● I am an Army Civilian.

45 **ARMY CADET CREED**

- 46 ● I am an Army Cadet.

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- Soon I will take an oath and become an Army Officer committed to defending the values, which make this nation great.
 - HONOR is my touchstone.
 - I understand MISSION first and PEOPLE always.
 - I am the PAST: the spirit of those WARRIORS who have made the final sacrifice.
 - I am the PRESENT: the scholar and apprentice soldier enhancing my skills in the science of warfare and the art of leadership.
 - But, above all, I am the FUTURE: the future WARRIOR LEADER of the United States Army.
 - May God give me the compassion and judgment to lead and the gallantry to WIN.
 - I WILL do my duty.

NORMS OF CONDUCT

B-8. The Army's culture promotes certain norms of conduct. For example, discipline is central to its professional identity. Soldiers, who manage violence under the stress and ambiguity of combat, require the highest level of individual and organizational discipline. Likewise, because Soldiers must face the violence of combat, they require the stiffening of discipline to help them do their duty.

B-9. Army norms of conduct also demand adherence to the laws, treaties, and conventions governing the conduct of war to which the United States is a party. The law of war seeks both to legitimize and limit the use of military force and prevent employing violence unnecessarily or inhumanely. For Army professionals, this is more than a legal rule; it is an American value. For Americans, each individual has worth. Each is a person endowed with unalienable rights.

ARMY VALUES

B-10. The Army Values are the basic building blocks of an Army professional's character. They help us judge what is right or wrong in any situation. The Army Values form the very identity of the Army, the solid rock on which everything else stands, especially in combat. They are the glue that binds together the members of a noble profession.

- Loyalty. Bear true faith and allegiance to the U.S. Constitution, the Army, your unit and other Soldiers. Bearing true faith and allegiance is a matter of believing in and devoting yourself to something or someone. A loyal Soldier is one who supports the leadership and stands up for fellow Soldiers. By wearing the uniform of the U.S. Army you are expressing your loyalty. And by doing your share, you show your loyalty to your unit.
- Duty. Fulfill your obligations. Doing your duty means more than carrying out your assigned tasks. Duty means being able to accomplish tasks as part of a team. The work of the U.S. Army is a complex combination of missions, tasks and responsibilities — all in constant motion. Our work entails building one assignment onto another. You fulfill your obligations as a part of your unit every time you resist the temptation to take "shortcuts" that might undermine the integrity of the final product.
- Respect. Treat people as they should be treated. In the Soldier's Creed, we pledge to "treat others with dignity and respect while expecting others to do the same." Respect is what allows us to appreciate the best in other people. Respect is trusting that all people have done their jobs and fulfilled their duty. And self-respect is a vital ingredient with the Army value of respect, which results from knowing you have put forth your best effort. The Army is one team and each of us has something to contribute.
- Selfless Service. Put the welfare of the nation, the Army and your subordinates before your own. Selfless service is larger than just one person. In serving your country, you are doing your duty loyally without thought of recognition or gain. The basic building block of selfless service is the commitment of each team member to go a little further, endure a little longer, and look a little closer to see how he or she can add to the effort.
- Honor. Live up to the Army Values. The nation's highest military award is The Medal of Honor. This award goes to Soldiers who make honor a matter of daily living — Soldiers who develop the habit of being honorable, and solidify that habit with every value choice they make. Honor is

a matter of carrying out, acting, and living the values of respect, duty, loyalty, selfless service, integrity and personal courage in everything you do.

- Integrity. Do what's right, legally and morally. Integrity is a quality you develop by adhering to moral principles. It requires that you do and say nothing that deceives others. As your integrity grows, so does the trust others place in you. The more choices you make based on integrity, the more this highly prized value will affect your relationships with family and friends, and, finally, the fundamental acceptance of yourself.
- Personal Courage. Face fear, danger or adversity (physical or moral). Personal courage has long been associated with our Army. With physical courage, it is a matter of enduring physical duress and at times risking personal safety. Facing moral fear or adversity may be a long, slow process of continuing forward on the right path, especially if taking those actions is not popular with others. You can build your personal courage by daily standing up for and acting upon the things that you know are honorable.

(<http://www.army.mil/values/>)

THE SOLDIER'S RULES

- Soldiers fight only enemy combatants.
- Soldiers do not harm enemies who surrender. They disarm them and turn them over to their superiors.
- Soldiers do not kill or torture enemy prisoners of war.
- Soldiers collect and care for the wounded, whether friend or foe.
- Soldiers do not attack medical personnel, facilities, or equipment.
- Soldiers destroy no more than the mission requires.
- Soldiers treat civilians humanely.
- Soldiers do not steal. Soldiers respect private property and possessions.
- Soldiers should do their best to prevent violations of the law of war.
- Soldiers report all violations of the law of war to their superior.

(AR 350-1)

TITLE 10 U.S. CODE STANDARDS OF EXEMPLARY CONDUCT

B-11. All commanding officers and others in authority in the Army are required -

- To show in themselves a good example of virtue, honor, patriotism, and subordination.
- To be vigilant in inspecting the conduct of all persons who are placed under their command.
- To guard against and suppress all dissolute and immoral practices, and to correct, according to the laws and regulations of the Army, all persons who are guilty of them.
- To take all necessary and proper measures, under the laws, regulations, and customs of the Army, to promote and safeguard the morale, the physical well-being, and the general welfare of the officers and enlisted persons under their command or charge.

(U.S.C. § 3583 : US Code - Section 3583: Requirement of exemplary conduct)

UNITED STATES MILITARY ACADEMY CADET HONOR CODE

B-12. A Cadet will not lie, cheat, steal or tolerate those who do.

(<http://www.usma.edu/scpme/SitePages/Honor.aspx>)

THREE GENERAL ORDERS

- 1st General Order – "I will guard everything within the limits of my post and quit my post only when properly relieved."
- 2nd General Order – "I will obey my special orders and perform all of my duties in a military manner."

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- 3rd General Order – "I will report violations of my special orders, emergencies, and anything not covered in my instructions, to the commander of the relief."

(FM 22-6)

CODE OF ETHICS FOR GOVERNMENT SERVICE

B-13. Any person in Government service should:

- I. Put loyalty to the highest moral principles and to country above loyalty to persons, party, or Government department.
- II. Uphold the Constitution, laws, and regulations of the United States and of all governments therein and never be a party to their evasion.
- III. Give a full day's labor for a full day's pay; giving earnest effort and best thought to the performance of duties.
- IV. Seek to find and employ more efficient and economical ways of getting tasks accomplished.
- V. Never discriminate unfairly by the dispensing of special favors or privileges to anyone, whether for remuneration or not; and never accept, for himself or herself or for family members, favors or benefits under circumstances which might be construed by reasonable persons as influencing the performance of governmental duties.
- VI. Make no private promises of any kind binding upon the duties of office, since a Government employee has no private word which can be binding on public duty.
- VII. Engage in no business with the Government, either directly or indirectly, which is inconsistent with the conscientious performance of governmental duties.
- VIII. Never use any information gained confidentially in the performance of governmental duties as a means of making private profit.
- IX. Expose corruption wherever discovered.
- X. Uphold these principles, ever conscious that public office is a public trust.

(Joint Ethics Regulation, Chapter 2 (DoD 5500.07-R))

- Public Service is a public trust, requiring employees to place loyalty to the Constitution, the laws, and ethical principles above private gain.
- Employees shall not hold financial interests that conflict with conscientious performance of duty.
- Employees shall not engage in financial transactions using nonpublic Government information or allow the improper use of such information to further any private interest.
- An employee shall not, except as permitted by applicable law or regulation, solicit or accept any gift or other item of monetary value from any person or entity seeking official action from, doing business with, or conducting activities regulated by the employee's agency or whose interests may be substantially affected by the performance or nonperformance of the employee's duties.
- Employees shall put forth honest effort in the performance of their duties.
- Employees shall not knowingly make unauthorized commitments or promises of any kind purporting to bind the government.
- Employees shall not use public office for private gain.
- Employees shall act impartially and not give preferential treatment to any private organization or individual.
- Employees shall protect and conserve Federal property and shall not use it for other than authorized activities.
- Employees shall not engage in outside employment or activities, including seeking or negotiating for employment that conflict with official government duties and responsibilities.
- Employees shall disclose waste, fraud, abuse, and corruption to appropriate authorities.
- Employees shall satisfy in good faith their obligations as citizens, including all just financial obligations, especially those - such as Federal, State, or local taxes - that are imposed by law.

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- Employees shall adhere to all laws and regulations that provide equal opportunity for all Americans regardless of race, color, religion, sex, national origin, age, or handicap.
(Executive Order 12674 of April 12, 1989, as modified by E.O. 12731)

CODE OF CONDUCT OF THE U.S. FIGHTING FORCE

B-14. As a member of the armed forces of the United States, you are protecting your nation. It is your duty to oppose all enemies of the United States in combat or, if a captive, in a prisoner of war compound. Your behavior is guided by the Code of Conduct, which has evolved from the heroic lives, experiences and deeds of Americans from the Revolutionary War to the present.

B-15. Your obligations as a U.S. citizen and a member of the armed forces result from the traditional values that underlie the American experience as a nation. These values are best expressed in the U.S. Constitution and Bill of Rights, which you have sworn to uphold and defend. You would have these obligations — to your country, your service and unit and your fellow Americans — even if the Code of Conduct had never been formulated as a high standard of general behavior.

B-16. The Code of Conduct is an ethical guide. Its six articles deal with your chief concerns as an American in combat; these concerns become critical when you must evade capture, resist while a prisoner or escape from the enemy.

- Article I: I am an American fighting in the forces which guard my country and our way of life. I am prepared to give my life in their defense.
- Article II: I will never surrender of my own free will. If in command, I will never surrender the members of my command while they still have the means to resist.
- Article III: If I am captured I will continue to resist by all means available. I will make every effort to escape and aid others to escape. I will accept neither parole nor special favors from the enemy.
- Article IV: If I become a prisoner of war, I will keep faith with my fellow prisoners. I will give no information or take part in any action which might be harmful to my comrades. If I am senior, I will take command. If not, I will obey the lawful orders of those appointed over me and will back them up in every way.
- Article V: When questioned, should I become a prisoner of war, I am required to give name, rank, service number, and date of birth. I will evade answering further questions to the utmost of my ability. I will make no oral or written statements disloyal to my country and its allies or harmful to their cause.
- Article VI: I will never forget that I am an American, fighting for freedom, responsible for my actions, and dedicated to the principles which made my country free. I will trust in my God and in the United States of America.

(DA PAM 360-512)

Source Notes

These are the sources used for historical examples that are cited and quoted in this publication. They are listed by page number.

Glossary

SECTION I – ACRONYMS AND ABBREVIATIONS

ADP	Army doctrine publication
ADRP	Army doctrine reference publication
AP	Army Profession
CG	Commanding general
FM	field manual
TRADOC	Training and Doctrine Command
UCMJ	Uniform Code of Military Justice
USC	United States Code

SECTION II – TERMS

Army Civilian Corps

Comprised of the non-uniformed Department of the Army Civilian members of the Army Profession.

*Army Ethic

The evolving set of laws, values and beliefs, deeply embedded within the core of the profession's culture and practiced by its members to motivate and guide the conduct of individual members bound together in common moral purpose.

*Army Ethos

The indispensable but intangible motivating spirit of Army Professionals committed to the Army Ethic.

*Army Profession

A unique vocation of experts certified in the design, generation, support, and ethical application of landpower, serving under civilian authority and entrusted to defend the Constitution and the rights and interests of the American people.

*Army professional

A member of the Army Profession who meets the Army's professional certification criteria (competence, character, and commitment).

*Aspiring Army professional

A member of the Army Profession who has taken the oath of service and is pending certification as an Army Professional based upon completing initial training, education, and experience requirements.

*Certification (of Army professional)

Verification and validation of an Army professional's competence, character, and commitment to fulfill responsibilities and perform assigned duties with discipline and to standard.

*Character

An Army Professional's dedication and adherence to the Army values and the profession's ethic as consistently and faithfully demonstrated in decisions and actions.

*Commitment

The resolve of Army professionals to contribute Honorable Service to the nation, to perform their duties with discipline and to standard, and to strive to successfully and ethically accomplish the mission despite adversity, obstacles, and challenge." One of the three certification criteria for Army professionals.

*Competence

Army professionals' demonstrated ability to successfully perform their duties and to accomplish the Mission with discipline and to standard (*Military Expertise*). One of the three certification criteria for Army professionals.

***Esprit de Corps**

The winning spirit within the Army Profession, embedded in the culture, sustained by traditions and customs, which fosters cohesive and confident units with the courage to persevere. It is one of the Army Profession's essential characteristics.

***Honorable Service**

Devotion to duty in the defense of the nation consistent with the Army Ethic. One of the Army Profession's essential characteristics.

***Military Expertise (Army)**

The design, generation, support, and ethical application of landpower, primarily in unified land operations, and all supporting capabilities essential to accomplish the Mission in defense of the American people.

Mission Command (Army)

Mission command is defined as the exercise of authority and direction by the commander using mission orders to enable disciplined initiative within the commander's intent to empower agile and adaptive leaders in the conduct of unified land operations.

***Professional Army Civilian**

A member of the Army Civilian Corps certified in competence, character, and commitment to perform assigned duties with discipline and to standard.

***Profession of Arms**

Comprised of the uniformed members of the Army Profession.

***Professional Soldier**

An expert, a volunteer certified in the Profession of Arms, bonded with comrades in a shared identity and culture of sacrifice and service to the nation and the Constitution, who adheres to the Army Ethic and is a steward of the future of the Profession.

***Stewardship of the Army Profession**

The responsibility of Army Professionals to ensure the profession maintains the five essential characteristics now and into the future. To continuously strive for excellence in the performance of Duty; and to efficiently, effectively, and ethically manage the Army's resources, property, systems, and installations.

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² A profession's ethic is the set of values and moral principles developed over time that guide the performance of individual members of the profession and the profession itself. Under their oaths, Army professionals have a moral obligation to abide by such values and principles within the profession's ethic and to self-police those who do not.

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